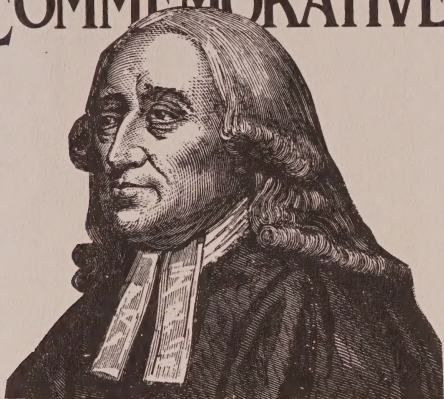


BICENTENNIAL COMMEMORATIVE



It is true, believers may not all speak alike—they may not all use the same language. It is not to be expected that they should—we cannot reasonably require it of them. A thousand circumstances may cause them to vary from each other, in the manner of expressing themselves, but a different expression does not necessarily imply a difference of sentiment. Different persons may use different expressions, and yet mean the same thing. Nothing is more common than this, although we seldom make sufficient allowance for it. Nay, it is not easy for the same persons, when they speak of the same thing at a considerable distance of time, to use exactly the same expressions, even though they retain the same sentiments; how then can we be rigorous in requiring others to use just the same expressions with us?

John Wesley

Bookmark compliments of
evangelicals concerned inc

30 E. 60TH ST.
NEW YORK, N. Y. 10022

Frances B. Havergal



1984													
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NEW YEAR HYMN.

Jesus, blessèd Saviour,
 Keep us ever near,
 Let Thy grace and favor
 Shield us all the year.
 Jesus, loving Saviour,
 Only Thou dost know
 All that may befall us
 As we onward go.
 So we humbly pray Thee,
 Take us by the hand,
 Lead us ever upward
 To the Better Land.
 Jesus, precious Saviour,
 Make us all Thine own,
 Make us Thine forever,
 Make us Thine alone.
 Let each day, each moment,
 Of this glad New-year,
 Be for Jesus only,
 Jesus, Saviour dear.

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CONNECTION
84



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review

A QUARTERLY OF EVANGELICALS CONCERNED, INC.
Dr. Ralph Blair, Editor Winter 1984
Vol 8, No 2

The Homosexual Network: Private Lives and Public Policy by Enrique T. Rueda (Devin Adair, 1982, 680 pp., \$24.95).

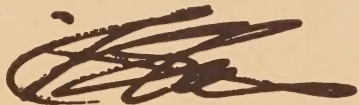
This book is a catalog of what a right-wing Roman priest says are the sins of others. The others are homosexuals and "liberal" allies, "The Homosexual Subculture." To Rueda, it is a monolith in which he places all who accept their homosexuality. Not that there isn't sin in the "Subculture," but this is like picturing every form of heterosexual abuse as typical of all heterosexuals. To Rueda, symbols of these self-accepting gays are dog collars, kiddie-porn, dolls with "fully stimulated genitals," and gay tie tacks and brooches. He says that "the baths are probably the single most typical establishment of the homosexual subculture" even though his list has only 168 baths which we are to believe accommodate America's 20 million "typical" homosexuals. According to Rueda, acceptance of one's homosexuality requires "centering one's life on one's sexual peculiarities" and thus it is no wonder that he thinks that only "some" homosexuals "hold jobs and pay taxes." He says that to decry homophobia is to "promote the value of homosexuality," imputing such promotion to anti-gay evangelicals who denounce homophobia as a sin. Along with his '50s and '60s predecessors, he believes "civil rights" is a code word for governmental favoritism. He faults gay people for changing word meanings but he himself does so: e.g., "holy union" and "commitment," he says, mean only "consistent sexual intercourse" which is "a form of cancer" and "love" between gay people, he says, is only "sexual favors." He tries to scare readers into thinking illogically that sexually transmitted diseases in "the homosexual community can be accurately described as a reservoir of infection for the rest of society." Then, ironically, he objects to government funding of gay VD treatment centers. Using discredited reports, he says "ex-gay" testimonies "abound," but he says the question as to whether anybody really changes to heterosexuality is not the issue. He slanders by asserting: "Prostitution [is] an integral part of the homosexual subculture." He unfairly introduces a spokesman for pederasty as one who, as he puts it, "proclaims the ultimate aim of the homosexual movement: ... 'freedom of sexual expression for young people and children.'" Yet Rueda's own footnote shows that his spokesman "for" the gay movement made his statement as an appeal from within his own tiny pederast group to the wider gay movement quite because its vast majority is opposed to the pederast's agenda. Surprisingly, Rueda asserts that he does "not advocate anything," though he admits that he "may appear as biased to others" and that this is not "a negative feature." But he also says, along the lines of double-standard, that "One can easily call into question the use of Dr. Ralph Blair, president of the prohomosexual group Evangelicals Concerned, as author of the chapter on homosexuality for a new medical textbook." Rueda says he is not attacking *persons* as such, but he argues that the "better suited" word for them is "queer," a word he acknowledges to be "a derogatory term."

Right-wing reviewers have made much of Rueda's outlandish figure of \$245,625,000 as funding the gay movement. But Rueda never clearly explains how he arrived at the figure and admits that it is based on "assumption" and "is an approximation at best." Some "approximation!" Contrasted with the merely \$213,000,000 combined budget of Falwell, Roberts, Graham, 700 Club, and PTL, one must conclude that gay dollars do not go as far as others. Since most gay groups are college student, counter-culture, or struggling little religious groups, it is ludicrous for Rueda to claim that the average "small organization" budget is \$20,000 a year. (Most gay groups have no paid staff. The CPA audit of the nation's major gay rights organization (National Gay Task Force) shows its budget for the year before Rueda's copyright date was only \$37,895.) Rueda inflates his "approximation" by including government grants for placement of gay Cuban refugees (Rueda is a Cuban refugee), CETA funds for gay VD and alcohol abuse counseling, scholarly research, and IRS tax exemption. Ignoring the fact that gays -- many of them single -- pay a high share of taxes, he seems to favor taxation without representation.

Rueda's book, funded by a New Right foundation, is such a caldron of misinformation, innuendo, and double-talk that I might not have reviewed it but for Harold Lindsell's (edi-

tor emeritus, *Christianity Today*) repeatedly urging me to do so, saying that "unless it can be shown to be in error it is devastating." But while Lindsell and other rightists rally around Rueda, they should note that they too are victims of his sloppy work. Writing on the "Relationships Between Religious Organizations and the Homosexual Movement," Rueda labels as a "liberal coalition" that "support[s] the homosexual movement" and is "incompatible with traditional Christian principles," an alliance that includes The National Association of Evangelicals. He suggests that other "leftist" groups are Bread for the World, Sojourners Fellowship, and The Salvation Army!

Long ago, Luther said that "The widespread vice of slandering and of harping on the sins of others comes close to being the most miserable sin on earth." Following Paul, he saw that "If I act rashly, judging and passing sentence ... I fall into a sin that is greater than [my neighbor's]." These words can be a review of Rueda's book. Incidentally, Rueda does cite "the temptation to be judgmental" (Rom 2:1) and Jesus' statements about the "speck in one's neighbor's eye and the plank in one's own" (Mt 7:3-5). He does so as a warning to those who might hold it against the Roman church for harboring the "pro-gay" individuals and groups he is condemning.

A large, dark, stylized signature or scribble, possibly in ink, located at the bottom right of the page. It consists of several overlapping, fluid strokes that form an abstract shape, likely representing the name of the author.

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CONNECTION
84

review



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Pens. Fl 32505

The Sexuality of Christ in Renaissance Art and in Modern Oblivion by Leo Steinberg (Pantheon, 1983, 222 pp., \$11.95).



Maerten van Heemskerck, *Man of Sorrows*.

revealed fact that God commanded that his covenant with Abraham be memorialized in, of all places, the head of every penis! To be sure, other ancient peoples (e.g., Egyptians, Edomites, Ethiopians, Ammonites, Moabites) practiced circumcision too, but not for the same reason. Outside Israel, the rite was often related to phallus worship. In the New Testament, Paul uses terms of circumcision to speak of our relationship to Christ.

Now comes Leo Steinberg, a much-honored art historian at the University of Pennsylvania, with a fully-illustrated text presenting "a long-suppressed matter of fact: that Renaissance art ... produced a large body of devotional imagery in which the genitalia of the Christ Child, or of the dead Christ, receive such demonstrative emphasis that one must recognize an *ostentatio genitalium* comparable to the canonic *ostentatio vulnerum*, the showing forth of the wounds." Throughout the book, Steinberg argues that it was in an orthodox effort to demonstrate the full implications of incarnation and resurrection that this "necessary exhibit" of the genitals of Jesus Christ was celebrated and that "it was not the aesthetics of the nude figure that gave us" such display -- the "last phase of Christian art that can claim full Christian orthodoxy." In fact, as he notes, the "dramatization of nudity in high art is profoundly unclassical." He offers many Renaissance examples of such orthodox emphasis on Christ's genitals, beginning with Mary's "unveil[ing] the Child or deck[ing] its loins with attention-gathering ceremony" and Jesus' genital manipulation by himself and others ("the only baby in Western art so entertained"). He discusses depiction, by Luther's friends Cranach and Dürer, of the device of Christ's banner or flying loincloth as well as more explicit portrayals of the erection motif of the risen Lord by Heemskerck, Krug, Bellange and others in their efforts to communicate "the body's best show of power" in proof of the resurrection. Ironically, one of Steinberg's prime examples of this "erection-resurrection equation" is from The Bob Jones University Collection [see illustration]. Another aspect of Jesus' relating to his genitals is that of "the groin-searching hand" -- Jesus' groin; either his or another's hand --

Every fundamentalist owns a Bible containing Luke 2:21 and thus has a proof-text for the fact that Jesus had a penis. Christians say we believe that "the Word was made flesh," that Jesus was born with a human body and "grew in stature" in that body. It was in that body that he lived, suffered and died for us. We don't doubt that Jesus' ears worked, that his circulatory system functioned according to the Creator's design, or that his kidneys, bladder and urethra did what they were made to do (and though many Christians can't picture Jesus urinating, neither can they picture Queen Victoria doing so). But hardest of all is acknowledging that Jesus' circulatory system pumped blood into the arteries of his penis, swelling it to full erection. Christians become singularly Docetic when it comes to this part of Jesus' functioning anatomy. Our sex-negative society has a very difficult time with even a limp penis, let alone an erect one. As children, we were taught that our ears are our ears but that our penis is our "wee-wee." I know of a grandfather who almost fell out of his chair when he overheard his six-year-old grand-daughter casually report: "My vagina itches." Christians who are squeamish about sex organs overlook the re-

following the crucifixion. Says Steinberg: "To me it now seems that the dead Christ touching his groin is visualized in the totality of a promise fulfilled. His Passion completed, he points back to its beginning, much as his blood runs from the last wound back to the first [circumcision] -- as if to say, *consummatum est*. In the joining of the first and last, the Passion is brought to perfection."

From an artistic viewpoint, Steinberg judges some of these artists' efforts to have failed "because the pictorial economy is thrown off balance by the genital symbol. Inordinate-ly affective in psychic impact, [such depiction] remains exiguous on the scale of the picture -- one either misses it, or sees nothing else; so that the failure is ultimately a failure of art." He sees the use of the flying loincloth as "an inspired invention" to correct for some of this artistic failure.

Whether or not Steinberg is correct in every interpretation -- and there are problems -- is much beside a most important point. If this book has no other effect than to serve as a trigger to get Christians in touch with the gap between our biblical insistence upon God's having come "in the flesh" and our unbiblical uncomfortableness with the "flesh" in which God came, it is a useful book.



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NEW YORK, NEW YORK 10022

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Romans 8

RECORD

Winter 1984

Newsletter of EVANGELICALS CONCERNED, INC., Suite 1403, 30 E. 60th St., N. Y., N. Y. 10022



Zwingli
**500th
Anniversary**



- + WASHINGTON, DC: EC was represented by Ralph Blair at the major Luther Jubilee celebration held in the National Shrine of the Immaculate Conception, November 6. The event -- plus a week of scholarly papers, musical programs and a birthday party -- was sponsored by The Lutheran Council in the USA, The Folger Shakespeare Library, and the University of Maryland. It featured hymn singing, special music, and a live-via-satellite television network drama, "A Parade of Witnesses" with actor David Soul as Martin Luther. The Shrine is the largest Roman Catholic church building in America and it was packed, SRO. Luther had come a long way from St. Mary's in Wittenberg to the Marian Shrine in Washington.
- + NEW YORK CITY: 1984 is the quintcentenary of the birth, on New Year's Day, of the Swiss Reformer Huldrych Zwingli and Ralph Blair will be representing EC at celebrations in Zurich in the summer. In his 12 short years as Reformer in Switzerland, Zwingli, the humanist, tried repeatedly to be a reconciler among the Reformers, reminding all that it was Jesus who had said, "The person that is not against me is for me" and had told the parable of the wheat and the tares growing together. Zwingli taught the salvation of unbaptized infants and held that those among the heathen such as Cato, Socrates, and Seneca (and even mythical characters such as Hercules) who loved truth, righteousness and justice were unconscious Christians and he expected to meet them in heaven. One of his most famous theses was this: "Nothing is more displeasing to God than hypocrisy." Gay Christians can especially identify with Zwingli since much cruel criticism was leveled against him, too, for his "irregular" sex life. While in Zurich, Blair will deliver an invited address to the gay Christian movement in Switzerland and Germany.
- + NEW YORK CITY: American Methodism is celebrating her bicentennial in 1984, dating from 1784 Christmas sessions at the Lovely Lane Chapel organized in Baltimore by Francis Asbury. Pictured above, far right, is John Wesley with the original Lovely Lane building. CBS televised Christmas Eve services from Lovely Lane this Christmastime and the sermon was preached by a very good friend of the gay Christian movement, Pastor Edward Bauman of Washington's Foundry Church. EC is planning a special Wesley Memorial Tour for the autumn that will include the Methodist museum at Drew University, Barbara Heck's John

- Street Church in New York City, Barratt's Chapel in Dover, Delaware, the Whitefield statue and St. George's Church in Philadelphia, Lovely Lane Chapel, and other sites along the eastern seaboard. Wesley's emphasis on practical Christianity and its social responsibilities are especially important to evangelicals, gay or straight. We can learn from Wesley, who, as church historian Martin Schmidt has said, "was always open to new possibilities and insights into the depth and variety of the Christian message and mission." Those interested in the tour should contact EC in New York.
- + NEW YORK CITY: The major speakers have been announced for connECTION84 to be held in Pennsylvania (July 27-29) and in California (Labor Day Weekend). The eastern connECTION84 will feature Wally Howard, a Dallas Seminary alumnus and formerly editor of *Faith at Work* magazine, and Phyllis Hart, a Moody Bible Institute alumna and formerly on the faculty at Fuller Seminary. The western connECTION84 will feature church historian Nancy A. Hardesty, author of *Great Women of Faith*, and Western Theological Seminary professor Stan Rock, formerly with IVCF. Blair will address both conferences on the topic: "A.D. 1984: Evangelical and Gay Totalitarianism."
 - + SAN FRANCISCO: EC/SF folk attended the New Year's Eve service at Grace Cathedral. The worship service followed an hour-long organ recital. Earlier in the month EC/SF got together for dessert and Christmas caroling. In the fall, Coni Staff led a meeting on prayer and intimacy with God and one another based on teachings by EC supporter Rosalind Rinker and Larry Holben (*The Hiding Place*) led a discussion on realizing the ideal in the midst of brokenness. Contact EC/SF at P O B 2167, San Francisco 94126.
 - + DENVER: United Methodist Bishop Melvin E. Wheatley, Jr. spoke to EC/Denver folk at a recent meeting. Bishop Wheatley is a strong supporter of gay people and a real friend of EC. At another recent meeting, the guest speaker was Sylvia Pennington, author of a book recounting her move within the evangelical-Pentecostal fold toward acceptance of gay people. Contact EC/Denver at Box 20111, Denver, CO 80220.
 - + SEATTLE: Among ministers, evangelicals are the most condemning of gay people. This was one of the findings in a Pastors Survey conducted by EC/Seattle in the Seattle area. EC/Seattle chairperson Mike Hathaway reports that pastors were divided 50-50 in their condemnation/support of gay Christians. Two other findings: "Those pastors who had no contact with gay people, that they knew of, were highly critical of gay people." "Those pastors who ministered to gay people in their churches and knew of their gayness and pastors who had gay relatives or friends were highly supportive of gay people in their church." Contact EC/Seattle for further data on the survey or for information on activities of EC in Seattle: EC/Seattle, P O B 12551, Seattle, WA 98111.
 - + NEW YORK CITY: The Gospel of Luke is still the focus of the weekly Friday evening Bible studies held by EC/NYC. The 1½-hour meetings begin at 6:30 PM in Suite 1403, 30 East 60th Street, between Park Avenue and Madison Avenue, in Manhattan. After the study, the group adjourns for dinner at one of a number of East Side restaurants.
 - + PHOENIX: Vic Van Campen, Western Region Director for EC, reports on a Pastors' Lunch sponsored by EC/Phoenix. Phoenix area pastors were invited to be guests of EC at a local restaurant to hear a talk given by Phyllis Hart on the subject, "Straight Talk About Homosexuality." Later on the same day and over the weekend, Hart led an EC conference entitled "Learning to Love." EC/Phoenix representatives Sheila and Jim report that other events on the EC fall calendar included a sandlot volleyball picnic and a party. Contact EC/Phoenix at P O B 32441, Phoenix, AZ 85064.
 - + CHICAGO: Moody Press published Ralph Blair's *An Evangelical Look at Homosexuality* over 20 years ago. So says a footnote in a new Moody Press book on homosexuality, feminism, abortion and euthanasia carrying the unfeminist title: *The Christian Confronts His Culture*. The footnote, of course, is not correct.
 - + NEW YORK CITY: Two more "Official" membership cards in Moral Majority have been sent to Ralph Blair. He has now received three of the unsolicited cards, two for 1983 and one (so far) for 1984.
 - + LANSING, MI: Hope College psychology professor Jane R. Dickie and Western Seminary professor Stan Rock were among supporters who testified in December in favor of a bill introduced by Rep. James Dressel to ban discrimination on the basis of sexual orientation in Michigan. Dressel contacted EC in New York and ordered 200 copies of Ralph Blair's booklet, *With Sunshine & Rainfall for All: An Evangelical Affirmation of Gay Rights* and

50 copies of his *Hope's Gays and Gays' Hopes* to use in the struggle for gay civil rights. The House Judiciary Committee voted 8-3 to pass the measure out of committee to the House of Representatives for consideration.

- + HARTFORD, CT: The National Council of Churches has voted to "postpone indefinitely" the application of the predominantly homosexual Universal Fellowship of Metropolitan Community Churches for membership in the Council. The vote of the Governing Board was 116-94 and was taken after two hours of debate on November 9. The UFMCC application has been making its way through various offices and committees of the Council for the past two years. According to United Methodist Bishop Leroy Hodapp: "A vote for or against eligibility will tear at our unity in Jesus Christ. Therefore, let us not vote. The Kingdom of God does not necessarily come through parliamentary procedure." Leaders from several Orthodox groups and some black denominations were very outspoken in their opposition to the UFMCC. Said Bishop Hodapp: "It's a gentle No that doesn't slam the door. The debate was about 'How hard do you want to slam the door?'" According to an AP wire report of November 10, Evangelicals Concerned spokesperson Jack Pantaleo said in San Francisco that the Council's decision left him hopeful. He said that the postponement could provide public educational opportunities on "what it means to be gay, what it means to be a Christian and what it means to be spiritual."
- + MANITOU SPRINGS, CO: Contrary to any evidence, Fundamentalist Summit Ministries is telling its supporters that "When the NCC brings the homosexual church into its august body next year ..." Therefore, supporters are urged: "why not drop the NCC a card and tell them what you think." The warning appears twice in SI's *The Journal*, November 1983.
- + SEATTLE: The evangelical Seattle Pacific University newspaper ran a series on gay believers in November. *The Falcon* series presented an introduction, an interview with an MCC pastor, and an interview with the anti-gay pastor of a Conservative Baptist church. On the Opinion Page in the issue with the Baptist preacher's interview, the *Falcon* staff responds to its critics: "Again and again we have been asked why we have chosen to run a series on homosexuals in the Christian Church. Some have questioned our decision to provide equal space to two opposing views on the issue, while others have simply questioned the presence of any article on this controversial topic. ... We are extremely concerned ... about the ignorance and judgementalism that has so far affected the responses of Christians on this issue. We must set down our basic beliefs on the issue, and then determine a compassionate approach to homosexual Christians." The editorial concludes that though "we agree with many of their very basic doctrines, we reject their claim" about homosexuality, and the editorial goes on to call the MCC "too heretical in their doctrine."
- + CHICAGO: Three UFMCC congregations were recently accepted into membership in Chicago's largest ecumenical Christian body, the Church Federation of Greater Chicago.
- + MERRILLVILLE, IN: "God does not say He loves the homosexual." This, according to G. O. Blakely, editor of *The Word of Truth*. He goes on to say that "AIDES" [sic] "are [sic] judgements" from God on "the sodomite." He continues: "If the Lord has rejected them, how can we accept them? No body of believers is to receive such a sinner into fellowship. They are not to be considered brethren, regardless of their profession! I know that there are 'gay churches' and 'gay ministers' -- but neither myself nor other real believers are fooled by such pretence. Such churches are really the synagogues of Satan perpetrating debasement and iniquity that falls to the bottom of sin's ladder! ... This is the time to stand for the Lord, not for the sodomite." At the bottom of the page he announces that his wife has given birth to "two lovely boys," one of whom is named Jonathan David. He notes that "after delivery, Sister June had some complications that demanded her retention in the hospital" but unlike the case of AIDS, he makes no interpretation of God's judgment in this case.
- + SOUTH BEND, IN: "Love from a retired super-conservative missionary who discovered she's a lesbian, who is now trying to get to know God again after a year of being sure it wasn't possible because she was going to hell for finally being happy and fulfilled in this present sinful life by totally giving herself over to the love of a beautiful Christian, but not hung-up, woman." So goes a letter in the November-December 1983 issue of the evangelical feminist publication, *Daughters of Sarah*.

- + VANCOUVER, BC: "Lack of interest" was given as the reason for the cancellation of an all-Canada conference of "ex-gay" ministries in August.
- + SANTA MONICA, CA: The "ex-gay" Desert Stream newsletter (September 1983) contains the following comments by its founder, Andy Comiskey, who says he has "a vision of hope for homosexuals who would rather be Christians." "How do we ["ex-gays"] sort out sinful desires from legitimate needs for same-sex friendship? Perhaps we're fearful of falling hopelessly in love with another of the same-sex. We detach ourselves. On the other hand we can rush unwisely into friendship and find ourselves enmeshed in an emotional and sexual death grip." His "ex-gay" ministry "operates under the support and blessing of the Vineyard Christian Fellowship."
- + ST PAUL, MN: Robbi Kenney, founder of Outpost "ex-gay" ministry, has resigned, according to Outpost News (September 1983). She tells of her getting into the "ex-gay" movement when her boyfriend told her he was homosexual (Outpost News, October 1983). Writing of her "Outpost years" and of her own "wrestling with singleness" she says: "Being in ex-gay ministry often has meant that I've only met and fallen in love with men from gay backgrounds, though. I finally asked God to bring a man into my life who could appreciate me as a woman." This should again alert naive supporters of the "ex-gay" effort that gay men do not become heterosexual through the "ex-gay" ministries. Kenney is still single and admits that she "occasionally struggle[s] deeply with affection and sexual needs." She says that her "dealing with myself as a sexual and feeling person is the same as that which the person from a gay background goes through," thereby showing no grasp of the difference between her own continuing opportunity to date men to whom she is attracted and, one day, to marry such a man while she tells gay men and women that they must never look forward to such opportunities for meeting their own needs as "sexual and feeling" people.
- + ST PAUL, MN: Richard Lovelace of Gordon-Conwell Seminary is quoted in an "ex-gay" flyer as endorsing Colin Cook's Quest movement. According to Cook, "change is not the issue." In an interview in the SDA Ministry (September 1981) Cook sees that "Many Christians, battling with a homosexual problem, hope one day in the vague future finally to arrive at heterosexuality by the gradual process of God's righteousness working within them as they have faith." But according to Cook, this "is a wistful hope" and "Biblically false." The Cook "ex-gay" approach "focuses itself on a wholeness, a righteousness (and hence a heterosexuality) outside of itself and in the person of Another, namely Jesus Christ. This wholeness and heterosexuality of Christ the homosexual accepts as his own." This "ends the search for heterosexuality within himself." Says Lovelace: "I have been referring people to Quest for several years now. It is the most developed and reliable source of help for homosexuals that I have discovered." He continues that it is "rooted in sound theory and the actual experience of its directors." Lovelace is the author of the anti-gay book, *Homosexuality and the Church*.
- + SISTERS, OR: Only 10 of the 25 new Solo Editorial Advisory Council members are single. Solo is a magazine and ministry for Christian singles. With one exception, these 10 are among the Council's youngest members. Continuing are the articles and columns on relationships, dating and marriage and a "New Friends Directory" with listings beginning: "Would like to find a man ..." and "Wanted: Woman ..." Solo promotes cruises and conferences to facilitate pairings for heterosexuals only. Ann Kiemel Anderson, Anthony Campolo, Archibald Hart, and Virginia Watts Smith are among the Council members.
- + BOSTON: Rev. John Martelli of the Moral Majority, speaking on WBZ-TV in November, attempted to explain why so many gay men work out at gyms. His interpretation and warning: "Homosexuals do their best to keep their physical fitness up so they can indoctrinate [others]." In the meantime, the charismatic periodical, *Ministries: The Magazine for Christian Leaders*, has run an article entitled "Keeping Fit Glorifies God With Your Body," written by an Oral Roberts University alumnus now supervising a gym in Florida. The evangelical magazine *Eternity*, in its "Great Moments in Christendom" series (#20) informs us that the "Newest parachurch agency [is] The International Fellowship of Christian Iron Men ... [that] spreads the Word ... [and] offers a line of T-shirts, posters and tank tops. One poster, depicting an obviously non-sissy Christian iron man is available with or without 'Praise the Lord.'"